

THE
CHRISTIANS
FREEDOME.

Wherein is fully expressed the
Doctrine of CHRISTIAN
LIBERTIE.

By the R^e Reuerend Father in God,
GEORGE DOWNHAM
Doctor of Diuinity and
L^a. B^p. of Derry.

THE SECOND EDITION.



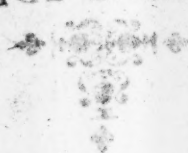
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LONDON:
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for W. ...
At Dorr. m. d. c. xxvi.

TO THE GODLY
AND
CHRISTIAN READER

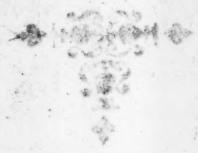
GRACE MERCY AND PEACE.

Godlines and Christianity
are the sure Grounds of
Saluation. I haue here in
this treatise following gi-
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of a godly life which I desire thee to per-
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To the Reader.

1 Thes. 6.

Be sure not to faint in well-doing, because ~~the Lord~~ ^{he} ~~has~~ ^{is} not promised to him that doth but to him that continueth to doe. ~~A~~ ^A threefold blessing of God, upon those which seeke him hee promiseth hee will awake vnto them, and for those which pray vnto him, He will make the righteousnesse of their habitation prosperous. And to those which are pure and upright, Hee will make their latter end increase exceedingly: Yea though their beginning be but small.

But deferre not, put not of thy amendment from time to time least thou art sorry for thy misspent leud life when thou shalt not haue time to repent. Therefore know o man whatsoeuer thou art, that Godlinesse will crowne thee with honor and glory and furnish thee with true godlinesse and perfect felicity and exalt thee vnto the Heauens and co-vnite thee and thy soule with God.

* Dr. Preston,
Greenham.
Perkins.
Rogers.
Bolton.

The many excellent * treatises and larger discourses concerning the power of Godlinesse, which it hath pleased the Lord of glory to furnish his Church withall in these last dayes; as they haue made good
the

the faithfullnesse of our God vnto vs of this Church of England, so if they shall not bee a witnesse against vs, they doe necessarily require the right vse thereof, that wee bee transformed into the same image from glory to glory. And therefore howsoeuer it may seeme both needlesse and prejudiciall after so many graine, and experimentall rules concerning sanctification, to adde any more in this kind: yet seeing it hath pleased God to direct mee to a further labour herein, weigh with mee I pray thee in equity these reasons thereof.

1. I doe hereby professe my thankfulness vnto God for those excellent labours of his Saints that now rest from their labours and their fruites follow them.

2. I would haue thee know that I am not ashamed of this foolishnesse of preaching and practicke Diuinity, which is such a mistery to the world, and stumbling blocke vnto the wisdom thereof.

3. Howsoeuer I doe professe that I am not able to attaine such perfection, as I haue herein conceiued, yet I would haue thee know farther, that I would rather haue a rule to condemne sinne in the flesh,

and so confound the old man, that there-
by the new man may follow hard after
the mark, then not to give testimony to
that light which hath shined so graciously
unto me; or to conceale my iudgement,
though it may condemne the practice.

4. May it please thee to consider
with me. Can a man walke in the Sunne,
and not bee warme, and where two lye to-
gether, will there not bee heat? and can
the light bee hidden, nay, ought it to bee
hidden?

5. Can we doe lesse in these dayes then
convincke a prophane world?

6. Can we doe better then strengthen
that which is ready to die?

7. Shall not Gods remembrancers re-
new their strength, when the Diuels In-
struments doe so rage with all licentious-
nesse?

8. Doe wee not iustify the Good by
seeking out their wayes?

9. Should we not discourage the wic-
ked by making a good profession?

10. Owe wee not duety to our Mo-
ther?

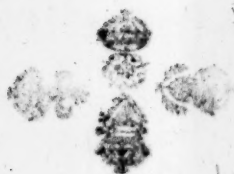
11. Shall not this redound to the Glo-

To the Reader.

ry of God. Let this content thee: and prouoke thee to make vse of these labours, and the Lord giue thee vnderstanding in all things: that thou mayest trie the Spirits, and hereby thine owne, whether thou art in the faith or no, and so for euer maiest follow the true Shepheard. Now vnto him that is able to keepe you from falling, and to preserue you faultlesse before the presence of his glory with exceeding ioy I hartily commend you desiring that this weake labour may bee carefully read, and diligently practised, that so your soules may be eternally saued in that great and dreadfull day of his visitation.



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2 Tim. 2. 19. The foundation of God,
standeth sure, hauing this scale, The
Lord knoweth them that are his. And
let euery one that nameth the Name of
Christ, depart from euill.

FOR the * laying the first foundation * Salulan. 1. 5.
of Religion (without which all other de prouid.
grounds are of no effect.) * That there a Cæl. Rhod.
is a God omnipotent, mercifull, and lib. 25.
iust, Gods workes doe sufficiently
demonstrate. ^b If he build, it is a world: ^b Gen. 1. 1.
if hee bee angry for the sinnes of the
world, ^c he sends a deluge, ^d If hee will ^c Gen. 7. 17.
shew the loue hee beares to the world, ^d Vincentij
Lyrinensis.
hee sends his Sonne, ^e and suffers him Mat. 2. 1.
to die vpon the Crosse to saue the ^e Mat. 27. 57.
world: if hee will reward the godly, it
is ^f with Paradise; when hee armes the ^f Luke 23.
Angels * march vpon the heads of his ^{43.}
Troupe & the elements are the Mar- ^{* 2 King. 6.}
shalls of his Campe, the rocks remoue ^{37.}
from their Center, and follow to giue ^g Exod. 17.
it water, ^h the Cloudes guide by day ^h Exod. 13.
and the Pillers of fire by night, ⁱ the ^{21.}
Sea opens to giue them passage, and the ⁱ Exod. 14.
^b Sunne ^{19.}

- * Iosh. 10. 12. Sunne^k stayes to end their victories. To
inlarge the wonderfulness of his works.
- l Num. 22. I *Balaams* Asses shall speake & reprove
m Ioh. 2. 9. his Master^m, waters turne into wine,
n Mat. 9. 22. theⁿ dead are raised, ° the blind see p
o Mat. 20. 24. the deafe heare q the Lame goe^r and
p Mat. 9. 20. thousands of people are fed with a few
q Mark. 2. 12. loaves and fishes.
r Mat. 14. 19. If hee will shew mercy, ° *Peter* after
that hee had denyed Christ shall weepe
t Mat. 14. 19. bitterly, ° and bee made Pastor of his
u Io. 21. 15. sheepe. w *Paul* of a persecutor become
w Act. 19. 15. an elect vessell and faithfull preacher of
the Gospel; when hee will exalt the
x Sam. 16. 11. humble x little *David* shall bee taken
from the sheepe and bee made both
y Sam. 16. 13. King y and Prophet: humble z *Ioseph*
z Gen 41. 24. from the prison and preferred to bee
a Dan. 5. 26. *Pharaohs* high steward: a *Daniel* from
the Lions den and cloathed with purple.
b Gen. 19. When he will execute iustice, b *Sodome*
24. is deuoured with fire and brimstone: c
c Mat. 27. 45. *Indas* hanging himselfe, confessed that
d Euseb. Hist. hee had betrayed the innocent: d *Iulian*
the Apostate tearing out his bowels (in
the horror of his conscience) cries out
uicisti tandem Galilee. When hee will
humble

humble the proud, Idolatrous, * *Nabu- e Dan. 4. 45.*
chadnezar shall eat Grasse among the
Beasts of the field; the basest of Gods
creatures shall make hard hearted ^f *Pha- f Exod. 9. 27.*
raoh send for *Moses* and confesse the
true God. Finally in all his works of
power, mercy and iustice, (out of the
fiery furnace) ^g *Shadrach Meshech and g Dan. 3. 25.*
Abednego shall proclaime his glory.

Thus you see that Gods works de-
clare that hee is God, powerfull, mer-
ciful and iust; and that the meanest of
these works are of force either (by the
least dramme of grace) to convert the
most obstinate Atheists, to the true
knowledge of God, or in iustice to con-
found him.

SECT II.

Of the knowledge of God.

Although I doe not allow the ^h cu- h Amor de di-
rious searching of diuine misteries ^{uin, Myst.}
not revealed, for admitting that in na-
tures Schoole, wee are taught to boult
out the truth by logicall ⁱ reason yet in ⁱ August.
b 2 Gods

Gods Schoole, it is quite contrary; he is the best Scholler that reasons least, and assents most, conceives so farre as humane frailties will permit, believes and admires the rest, God louing better a credulous heart then a curious head: Yet because your duty towards God consisteth chiefly in the ardent desire to know God (which is the surest testimony of your loue toward God, and of Gods loue towards you) there is a more speciall knowledge required of you, which is, that you endeavour your selues to know him, so farre as he hath reuealed himselfe in the Scriptures called his Word, as proceeding from his Spirit, to bring you to this knowledge: hee hath manifested himselfe in the Scriptures by three sort of names.

k Dionitius
diuinis nomi-
nibus,

The first are these that signifie his essence.

The second, the persons in the Essence.

The third, his essentiall works.

The names that denote Gods essence, are 5. *Iehouah, Eheiech, Iach, Kurios, Theos.*

Iehouah

Iehouah ¹ signifieth eternall, being of himselfe without beginning, and end, almighty, both in promising and performing. The second name is ^m*Eheiech*, of that same roote of *Iehouah* signifying, that I am that I am, or I will bee, that I will, *Eheiech*, *Asher*, *Eheiech*, The third name ⁿ*Iach* which is Lord is ascribed to God, when any notable deliverance or benefit comes to passe according to his promise. The fourth name is ^o*Kurios* vsed oft in the new Testament: when it is absolutely giuen to God, it answereth the *Hebrew* name *Iehouah*; for God is so Lord, that hee is of himselfe Lord, and of all others.

Cyprian.
Mart. Arnob.
lib. 1. aduers.
gent. Tertul.
lib. 2. de Car.
Christ.
m Exod. 3.
14.
n Psal. 23. 12.
15. 16. 17.
o Iohn, 2. 1. 7.
12. 15. 16. 17.

The fifth name is *Theos*, God, it is deriued, *Αὐτὸς Θεός*, because ^p hee runnes through and compasseth all things: when it is properly taken, it signifieth the eternall essence of God, being aboue all things, giuing life, and light to all creatures, preserving and governing them in their wonderfull frame and order, God seeing all, and in all places.

q Lips. lib. 1.
de constant.

The names that signifie the persons

b 3

in

1 Ber.

in the Essence are chiefly one. *Elohim*, signifieth the mighty iudges. It is a name of the plurall number, to expresse the Trinity of persons in the vni-ty of the Essence. To this purpose, the Holy Ghost begins the Bible with this plurall Name of God, ioynded with a verbe of the singular number, as *Elohim baradij creauit*, the mighty Gods, or all three persons in the God-head created. When you heare of this name *Elohim*, consider that in one diuine Essence there are three distinct persons, and that *God Iebouah Elohim*. The names that signifie Gods essentiall works are foue.

El Shaddai, Adonai, Helion, Abba.

Exod. 14. 6.

El, is as much to say, as the strong God, sheweth that God is not onely strong and strength it selfe, but that it is hee that giueth all strength to his creatures.

By this name *Shaddai* which is omnipotent, God stileth himselfe vsually to the Patriarches, calling himselfe *El Shaddai* the strong God, Almighty: this name belongs only to God, and to none other Creature.

Adonai,

ditat

Adonai, my Lord; is found one hundred thirty foure times in the old Testament: by this name wee challenge God, to bee our God, and with *Thomas* say, *thou art my Lord and my God.*

Helion which signifieth most high, ^{c Luk. 1. 32.} was giuen vnto God by *Gabriell*, telling the Virgin *Mary* that the child that should bee borne of her, should be the Sonne of the most high.

Abba, a Syriacke name, signifying ^{Mar. 14. v. 36.} Father, by it remember what you receiue from God, ^{Rom. 8. 15.} proceedeth from a Fatherly loue and that you owe him againe Filiall obedience.

All these sacred names of God, are as pledges and remembrances of Gods ^{Aug. de Dei misericord. cap. 7.} omnipotency and loue towards you, and of your dutie towards him.

As the true knowledge of God, is the onely inducement to the exercise of your dutie towards him, so the religious practise of that dutie is the onely rule whereby you may liue reposedly, and die cheerefully.

In this exercise, I doe commend foure things vnto you, *Hearc, pray, meditate, and doe.* b 4

SECT.

S E C T. III.

*Of Hearing and reading the
Scriptures.*

a 1 Tim. 3.
16.

b Aug. lib. 3.
ad Bonifac.

c Aug. Tom.
3. de Spirit. &
lit. cap. 20.

THis hearing, whereof I speake consisteth in the reading of Gods sacred word contained in the Books of the old and new Testament, and hearing it from preachers: For the whole Scripture is *θεοπνευστος*, giuen by inspiration of God and is profitable to *teach* to *improoue*, to *correct*, and to instruct in righteousnes that the man of God may be made *perfect in all good works*. The Scriptures are diuided into the old and new Testament: the first is called the *Old* because it was reuealed in the former time, the other *New* because it was reuealed in the latter time.

The difference betweene the old and new Testament is onely in certaine accidents Ceremonies and dispensation of things, in externall forme, and difference of time, but in substance all one and tending to one effect in vertue and efficacy.

In

In the old, the new is figured and shadowed: in the new, is the declaration and manifestation of the old.

By *Moses* was the old Testament reuealed and the law giuen, being holy, iust and good^e seruing rather to bring vs to knowledge of our owne insufficiency to fulfill the same, then for laying vpon the corrupted sonnes of *Adam*, that which they were not able to vndergoe. The new Testament was reuealed by Christ, when hee was manifested in the flesh in whom did appeare the righteousnesse of God, or the goodnesse that comes from God to vs, witnessed by the Law and Prophets.

c Aug. Tom.
3. ad Marcel.
cap. 20.

In the Euangelicall dispensation of the Gospell is the deliuerance of Gods people, not from an earthly, but from a spirituall bondage of sinne and Satan.

Vincentij
Lyrinensis.

Here is a triumph ouer the suppressed enemy not *Pharaoh*, but *Sathan* himselfe.

Here is an introduction to possesse not earthly *Canaan* but heauenly *Ierusalem*.

Here

Here is a Law giuen not in *Sinai*, but in *Sion*; not by Angelicall ministry but by the presence of the Lord himselſe; not after a fearefull ſort, but with wonderfull lenity and gentleneſſe; not grauen in ſtony tables, but effectually printed in the hearts of the elect.

In the old teſtament was bondage & feare; in the new, liberty & glad tidings, the miniſtry not of death, but of life; not a rigorous exacter, but a mercifull Sauour; not the Sacraments of circumciſion and the paſſeouer (the adminiſtration whereof was blood) but baptiſme, and the Lords ſupper, both ἀναιμάτα, vnbloudy.

In the new teſtament is a preiſthood, not *Aaronicall* not externall, not tyed to any one nation Family or tribe, but ſpirituall and common to all the faithfull throughout the world.

In it is a ſacrifice and that bloudy, but not of beaſts but the ſweet ſmelling ſacrifice of the pretious bloud of our Lord and Sauour Chriſt *Ieſus*; not iterated but finiſhed once for all vpon the Croſſe.

In

In the new testament are ceremonies few and easie, to wit, the word, *Sacraments* and prayers.

(In one word) in the old testament were figures, shadowes, and promises; in the new, the fulfilling and accomplishment of all: this new couenant of grace shall continue to the worlds end, and shall giue place to no other, but to the eternall fruition of the Kingdome of heauen.

Hereby the excellency of the new testament is manifest and that both the old and new, differing in accidents and circumstances, are in substance and truth all one, and that the one is contained in the other, making vp an absolute body^f containing perfect sufficiency to saluation and whereto wee must neither adde nor diminish, neither seeke for Christ and saluation else where; for this cause wee are commanded to search the Scriptures.

f Tertull. lib.
de prescript.
aduers. Heret.

Therefore wouldest thou know what sinne is, and the punishment thereof by the law? The five bookes of *Moses* shall teach thee the historicall parts of these:

Gen. 50.
Exod. 19.
Leuit. 29.
Deut. 26.

b Iosua. 29. these: ^b the bookes of the *Prophets*, *Pro-*
 Iud. 21. 1. *uerbs of Salomon* and *Ecclesiastes*, will
 2 Sam. 55. 1. let you see the reward of the godly, and
 2 King. 57. 1. punishment of the wicked, and furnish
 2 Chron. 6. 5. you with a rich store-house of goulden
 Esra. 10. sentences, and diuine morall precepts.
 Neh. 13.
 Ester. 10.

Iob. 42. The kingly *Psalmes of Dauid* shall
 c Psal. 150. plentifully administer vnto you hea-
 Pro. 31. uenly phisicke for all spirituall diseases.
 Ecclef. 12. ^d The foure *Euangelists* shall teach you
 Esai. 66. the life and doctrine, and death of our
 Iere. 2. 52. *Sauicur*.
 Lam. 5.
 Eze. 48.

Dan. 11. ^e The *Acts* of the *Apostles* shall ac-
 Hosea. 14. quaint you with the practise of Christs
 Iocl. 3. doctrine in the *Primitiue Church*.
 Amos. 9.

Obed. 1. ^f The *Epistles* of the *Apostles* shall
 Iona. 4. traine you vp particularly in Christ his
 Mich. 5. Schoole. Make vse of the rest of the
 Nahum. 3. books called **Apocrypha* so far as they
 Abacuc. 3. agree with the *Scripture* and no farther.
 Zepha. 3. Read the *Scriptures* with a sanctified &
 Hagai. 2. chaste heart: for vnlesse they be read by
 Zecha. 14. the inspiration of Gods spirit by the
 Mal. 4. which
 d Mat. 28.
 Mark. 16.
 Luk. 24.
 Iohn 21.
 e Acts 28.

f Rom. 16. 1. 2 Corinth. 29. Gal. 6. Ephes. 6. Phi. 4 Col. 4. 1.
 2 Theff. 1. 2 Tim. 10. Tit. 3. Phil. 1. Heb. 13. Iames. 51. 2. Pet.
 3. 1. 2 Ioh. 5. Iud. 1. Reu. 22. * 3 Esd. 4. Esdra. Tob. Iud. Ester.
 Wisdom. Ecclef. The song of the 3. Children Supan. The history of
 Bel & the Dragon. The prayer of Manasses. 1 Marc. 2 Macchabees.

which they were written, with humility, & desire to know, they remaine as a dead letter in the efficacy thereof (as I did aduise you before). *Admire* reuerently such obscure places, as by your weake capacity you cannot vnderstand, neuer going farther in the curious search of diuine misteries, then either by conferring some other place of Scripture, or by conference with some learned Diuine you may bee informed: so haue they that easinesse, and plainenesse, that the simple may be comforted & taught,

They are that admirable Riuers (both shallow and deepe) wherein as the Lambe may wade, the Elephant may swimme; and it is only the dulnesse of our capacity, that makes them hard to vs, and the vaile of our hearts that cannot bee remoued, except by him that hath the Key of *Dauid* that opens where no man shuts, and shuts where no man opens.

Delight most in such places of Scriptures, as serue best for your instructions in your owne calling; for many men are too busie in others callings and neglecters

Rom. 10. 17.

1 Sam. 2. 30.

Esa. 28. 14.

2 Tim. 3. 16.

17.

sters of their owne.

The hearing of Gods word by the Scriptures and by Pastors, and the practise thereof will giue you knowledge, worke holinesse if you breake downe your naturall corruptions, and fill you with strength against all assaults.

SECT. IV.

Of Prayer with the fruits thereof.

Prayer is a simple, vnfaigned, humble and ardent opening of the heart before God wherein we either aske things needfull for our selues and others, or giue thanks for benefits receiued: it is either Publicque in the congregation of the faithfull; or priuate, when wee pray alone.

There bee foure chiefe reasons that ought to induce vs to prayer: first the commandement of God: Secondly our finnes, which driue vs of necessity to God for life, succour, & helpe; Thirdly, our weake nature, (being of it selfe vnable to subsist) requires prayer to strength-

strengthen it, as a house pillars to uphold it.

Lastly the subtilty of the enemy (who euer attendeth to ouerthrow vs, euen in those things wee thinke to bee best done) ought to stirre vs vp vehemently to prayer.

The excellency of prayer is manifest by the dignity of the commander and the admirable effects that follow it. The commander is God Lord of heauen and earth, of our life and death, the fountaine of all goodnesse : the effects therof are such that (prayer proceeding from a faithfull soule, and squared by Gods word) will stay, the Sunne to end our victories, the falling of the raine from heauen, and at our desire againe, send downe plenty of it to increase the fruits of the Earth for our comfort, it will pierce the heauens for mercy, and pardon for our sinnes, stay the wrath of God against vs for the same, and obtaine whatsoeuer good thing is needfull for vs in this life, or in the life to come.

Let our prayers bee daily without
inter-

intermission : for deuotion that is deferred vpon conceit of present vnfitness or worldly respects, at last groweth irkesome and altogether neglected : suffer not your heart to entertaine the least thought of lothnesse in the taske of deuotion, but violently breake through such motions, with a deepe cheek to your selfe for your backwardnesse.

And because holinesse doth not (like ^a Ion. 3. 6. 7. ^a *Jonas Gourd*) grow vp in a day, it is better to go on safe and sure, then for a hasty fit, (as many doe) runne out of wind, and then stand still. Goe to prayer, as you would goe to the water to swim, goe not hot in, but take a time to coole your selfe by meditation, ^b feeling that your words touch the very depth of your soule.

^c Frame not your prayers (as some Hypocritically doe (according to the phantasies of your owne braine; neither (as others superstitiously) thinke to mooue God by iterations and babling, neither with the proud *Pharisee* presuming vpon your owne worth, but (like the poore *Publicane*) humbly with all reuerence,

^a Ambros. lib. 3.

^b Aug.

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rence (throwing ^d off the shooes of all your corrupt affections) prostrate your selfe at the footstoole of Gods throne of Grace, demanding nothing that is repugnant to his will (lest you tempt him) who out of his inssearchable wisdom knoweth best ^e what is good for you. d Exod. 3. f.
Aug. de Ciuit:
Dei.
e Mat. 6. 8.

In your prayers haue a speciall care that you keepe euer as a patterne before you ^f that prayer set downe by the mercy-Master, *Christ Iesus*, called the Lords prayer. It is the pure fountaine from whence the riuers of life must flow. f Mat. 6. 9.

SECT. V.

Of Meditation.

Meditation is a carefull consideration or a deuout calling to mind, and examination both of our spirituall and temporall estate, by a serious contemplation of Gods goodnesse towards vs what duty hee requireth of vs towards him; & for his sake to our neighbour, and how we haue performed the
csaine

same, what reward remaineth for the godly, and punishment for the wicked that wee haue an account to render not onely of euery mispent-day, but of euery word, in what estate either spirituall or temporall we stand for the present.

This holy meditation stirreth vs vp to a thankfulnesse for Gods goodnesse, to sorrow, and repentance for our by-past offences, and to a settled resolution of amendment of our liues in the time to come. ^g Meditation is the most soueraigne cure of the soule: in it keepe this course; retire your selfe euery day (at some fit time)^h to your chamber, study, feild, or some secret place; and hauing prayed to God for a recalled mind; enter into a consideration of your sinfull estate,ⁱ Examine your selfe, take notice of your passions, disposition and inclination whereby you may come to the knowledge of your selfe and by calling for helpe from God, resolu^k to conquerre your selfe as a walled city.

Call to mind if any vnkindnesse hath passed betwixt you and ^l your neighbour,

^g Psal. 49. 3.
ⁱ Ciel. Rod. lib.
25.

^h Mat. 6. 6.

ⁱ Cor. 11. 28.

^k Ambrose.

^l Rom. 3. 10.
Mat. 5. 22.

bour, or any other; and if you remember any remnant, or the least coale of enuy or malice (lurking vnder the ashes of your peruerse natures) wipe away and extinguish them by ^m not-letting ^{m Ephes. 4. 26.}
the Sunne goe downe vpon your wrath; ^{Mat. 6. 14. 15.}
for he that craueth pardon and will not forgiue, is like to him that breaketh downe a bridge, that hee must passe o-
uer himselfe.

In your meditation, inquire dilligently ^{n Aug. de Mort.} after the day of your death by setting it before your Eyes, by examining your selues whether you bee prepared, and ready, and by incouraging ^{o Cor. 5. 54.} your cowardly soule, to looke death in the face, flying euer in this point to thy Sauour for helpe.

Conclude thy meditation, with thinking vpon thy wordly estate: if it prosper, lay vp humility in thy heart; If ^{1 Psal. 119.} poore, pray for supply, and thinke vpon some lawfull and honest meanes.

SECT. VI.

The performance of a godly life.

THE Fourth and most necessary part (belonging to a Christian) is doing, being the life of all; for it is nothing (and yet vsuall to Hipocrites) to bee religious in Ceremonies: ioyne therefore (as *individiui comites*) the lively faith of *Paul* with *S. Iames*, good works: Faith without workes, makes but a carnall Gospeller, and works without Faith, a *Pharasaicall* Hipocrite.

Euer in doing, beware of doing against thy Conscience: for the treasure of a good conscience is the best store you can prouide, for a quiet life here, and a blessed hereafter, when a dram of it shall serue you to better vse then innumerable millions of Gold.

Omit neither time, place, nor person, if thou canst do good; remēber Christs last iudgement wherein he sheweth that the best good in the world is compassi-

on

on, almes, and comforting in distresse,
as in sicknesse, pouerty, and imprison-
ment, or banishment; for although God
accepteth of good thoughts, yet to-
wards man they are little better then
good dreames: exercise therefore thy
charitable office, (as Gods Steward)
vpon thy brethren. Remember it is now
the time, & thy life is short, thy dayes
euill, thy death certaine, thy^a account
most certaine; thy ioyes vnspeakable, if
thou doest well: for this cause labour to
husband the talent that God hath put
into thy hands, that thou mayst returne
thy soule better then thou didst receiue
it. If that^b seruant was condemned as^b Mat. 25. 30.
euill, that did giue his Master no more
but his owne? What will become of
him that robs God of his owne?

^y Sen. de
mort.

^z Heb. 9. 17.

^a Mat. 25. 9.

SECT. VII.

Sloth, the mother of euill.

Sloth^m is the mother of many euils, ^m Pro. 6. 6.
and the chiete corrupter of Christi-^{115.}
an duty; banish it by diligence, in all ^{Zenop. de}
these ^{diet Soc.}

n Aug.

o Cice. de
sen.

these former exercises, neitherⁿ deter-
ring repentance for thy by-past ne-
glects, neither amendment of thy for-
mer life. o Who knoweth, but death
may shut vp thy breath at an vnprovi-
ded time? Repentance and amendment
being the free gifts of God the tree of
Faith (watered by Gods Grace) onely
produceth (not common in euery mans
garden) this tree must be planted in the
spring of thy youth & not in the frosty
winter when the day shall come whe-
rein thou shalt say *I haue no pleasure in
them.* It must be daily laboured, hedged
and preserued from the anoyances,
Catterpillers, and choaking weeds of
the world; by this meanes it shall pro-
duce plentiful store of fruit in thy life,
and at thy death prepare thee, with old
Simeon in the peace of a good consci-
ence to say, p *Lord now lettest thou thy
Seruant depart in peace, for mine Eyes
haue seene thy Saluation.*

p Lu. 2. 27.

I haue briefly pointed at Gods won-
derfull works of *Power, mercy and in-
justice* at those names, whereby hee hath
chiefely reuealed himselfe in his word,
and

and at the duties that are required in his seruice.

Now I will touch something concerning Christian Liberty, the fredome of Christians from the bondage and tyranny of the law. A point which all would gladly appropriate to themselves, though the most parte faile in the true vnderstanding of the words of S. Paul,^a That Christ was made a curse for vs that he might redeeme vs from the Curse of the Law* and stand fast in the^a Gal. 3. 13. liberty wherewith Christ hath made you free and bee not entangled againe with the yoake of bondage.^{* 5. Gal. 1.}



T H E

and in the latter that are required in

show I will touch something con-

cerning the Christian Library, the freedom

of conscience from the bondage and

of the law. A point which all

Christians appropriate to themselves

and which is not without its

importance in the history of

the Christian Church. I shall

therefore touch upon it from

time to time, and it shall not

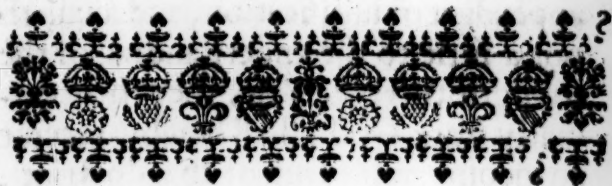
be long before I shall have

the opportunity to treat it

more fully than I have done

in this little work.

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THE NECESSITY
OF
HANDLING
THE QUESTION
*Concerning Christian
Libertie.*



THE declaration whereof
hee must not omit, whose
purpose is to cōprehend in
an abridgmēt the summe of
the doctrine of the Gospell. For it is a
thing principally necessary, and with-
out the knowledge whereof, conscien-
ces dare in a manner enterprise nothing,
without doubting they stumble & start
backe in many things, they alway stag-

a a

ger,

ger, and tremble: but especially it is an appendant of iustification, and auaieth not a little to the vnderstanding of the strength thereof. Yea, they that earnestly feare God, shall hereby receiue an incomparable fruit of that doctrine, which the wicked and Lucinianicall men doe pleasantly taunt with their scoffes because in the spirituall darkenes wherewith they bee taken euery wanton rayling is lawfull for them. Wherefore it shall now come forth in fit season, and it is profitable to deferre to this place, the plainer discoursing of it (for some haue already in diuers places lightly touched it,) because so soone as mention is brought in of Christian liberty; then either filthy lusts doe boile, or mad motions do rise vnlesse the wanton witts be timely met withall which doe otherwise most naughtily corrupt the best things. For some men by pretence of this liberty, shake off all obedience of God, and breake forth into an vnbridled licentiousnesse; and some men disdain it, thinking that by it all moderation, order, and choise of things, is taken

taken away. What should wee here doe, being compassed in such narrow straights? Shall wee bid Christian liberty farewell, and so cut off all fit occasion for such perills? But as wee haue said, vnlesse that bee fast holden, neither Christ nor the truth of the Gospell, nor the inward peace of the soule is rightly knowne: Rather we must endeavour, that so necessary a part of doctrine be not suppressed, and yet that in the meane time those found obiections, may be met withall which are wont to rise thereupon.

Christian liberty consisteth in 3. parts. 1. Part of Christian liberty. The freedome from the bondage and tyranny of the Law.
The first, that the consciences of the faithfull, when the affiance of their iustification before God is to be sought, may raise and aduance themselues aboue the law, and forget the whole righteousnessse of the Law.

For since the law (as we haue already in another place declared) leaueth no man righteous, either we are excluded from all hope of iustification, or wee must bee loosed from the law, and so that there bee no regard at all had of

works. For who so thinketh that hee must bring somewhat, bee it neuer so little of good works to obtaine righteousness; hee cannot appoint any end or measure of them, but maketh himselfe debter to the law. Therefore taking away all mention of the Law, and laying aside all thinking vpon works, we must embrace the only mercy of God when we entreat of iustification, and turning away our sight from our selues we must behold Christ alone. For there the question is not how wee bee righteous, but how although wee be vnrighteous and vnworthy, wee bee taken for worthy. Of which thing if Conscience will attaine any certainty, they must giue no place to the law. Neither can any man hereby gather that the Law is superfluous to the faithfull, whom it doth not therefore cease to teach, and exhort, & prick forward to goodnes, although before the iudgement-seat of God, it hath no place in their consciences. For these two things, as they are most diuers, so must they bee well and diligently distinguished of vs. The whole
life

life of Christians ought to bee a certaine meditation of godlines, because they are called into sanctification; herein standeth the office of the Law, that by putting them in minde of their duty, it should stirre them vp to the endeavour of holinesse, and innocency. But when consciences are carefull how they may haue God mercifull, what they shall answere, and vpon what assistance they shall stand if they bee called to his iudgement; there is not to bee reckoned what the law requireth, but onely Christ must be set forth for righteousness, which passeth all perfection of the law.

Vpon this point hangeth almost all the argument of the Epistle to the Galathians. For that they be found expositors which teach, that *Paul* there contendeth onely for the liberty of Ceremonies, may bee proued by the places of the arguments. Of which sort these. *That Christ was made a curse for vs, that he might redeeme vs from the curse of the law. Again, stand fast in the liberty, wherewith Christ hath made you*

The liberty
disputed of in
the Epistle to
the Galathians.
Gal. 3.
13. & 5. 1.

*free, and bee not againe entangled with the yoke of bondage. Behold, I Paul say if yee be circumciſed, Chriſt ſhall nothing profit you. And he which is circumciſed is debtor of the whole law. Chriſt is made idle to you whoſoeuer ye be, that are iuſtified by the law : ye are fallen away from grace. Wherein truly is contained ſome higher thing thē the liberty of Ceremonies. I grant indeed, that Paul there intreateth of Ceremonies, becauſe hee contendeth with the falſe Apoſtles which went about to bring againe into the Chriſtian Church the old ſhadowes of the law, which were aboliſhed by the comming of Chriſt. But for the diſcuſſing of this queſtion, there were higher places to be diſputed, in which the whole controuerſie ſtood. Firſt, becauſe by thoſe Iewiſh ſhadowes, the brightnes of the Goſpel was darkened, he ſheweth that wee haue in Chriſt a full giuing indeed, of all thoſe things which we ſhadowed by the ceremonies of Moſes. Secondly, becauſe theſe decciuers filled the people with a moſt naughty opinion, namely, that
this*

this obedience auailed to deserue the fauour of God : here he standeth much vpon this point, that the faithfull should not thinke that they can by any workes of the law, much lesse by those little principles, obtaine righteousness before God. And there withall hee teacheth that they are by the Crosse of Christ, free from the damnation of the law, which otherwise hangeth ouer all men, that they should with full assurednes rest on Christ alone. Which place properly pertaineth to this purpose. Lastly, hee maintaineth to the consciences of the faithfull their liberty, that they should not be bound with any religion, in things not necessary.

The second part which hangeth vpon that former part, is that consciences obey the law, not as compelled by the necessity of the same law, but being free from the yoake of the law it selfe, of their owne accord they obey the will of God. For because they abide in perpetuall terrors, so long as they bee vnder the dominion of the law, they shall neuer bee with cheerefull readinesse fra-

The second
part of Christian liberty
free and by
the Law vn-
constrained
obedience.

Deut. 6, 5.

med to the obedience of God; vnlesse they haue first this liberty giuen them. By an example wee shall both more briefely, and plainly perceiue what these things meane. The commandment of the law is, that *wee loue our God with all our heart, with all our soule, and with all our strengths*. That this may be done, our *soule* must bee made voide of all other sense and thought, our *heart* must bee cleansed of all desires, all our strengths must bee gathered vp and drawne together to this onely purpose.

They which haue gone most farre before other in the way of the Lord, are yet very farre from this marke: For though they loue God with their minde, and with sincere affection of heart, yet they haue still a great part of their heart and soule possessed with the desires of the flesh; by which they are drawne backe, and stayed from going forward with hasty course to God. They doe indeed trauell forward with great endeaour, but the flesh partly feebleth their strengths, and partly draweth

draweth them to it selfe. What shall they here doe? When they feele that they doe nothing lesse then performe the law? They will, they couet, they endeaour, but nothing with such perfection as ought to bee. If thou looke vpon the law, they see that whatsoeuer worke they attempt or purpose, is accursed. Neither is there any cause, why any man should deceiue himselfe with gathering that the worke is therefore not altogether euill, because it is vnperfect: and therefore that God doth neuerthelesse accept that good which is in it. For the law requiring perfect loue, condemneth all imperfection vnlesse the rigour of it be mitigated. Therefore his works should fall to nought, which hee would haue to seeme partly good, and he shall find that it is a transgression of the law, euen in this; because it is vnperfect.

Loe! how all our works are subiect to the curse of the law. But how should then vnhappy soules chearefully apply themselues to worke, for which they might not trust that they could get any
thing

Men freed
from the acti-
ons of the law
are as children
sweetly wōne
vnto cheerfull
obedience by
the fatherly
gentlenesse
wherewith
they know
that God hath
promised to
intreat them.

thing but curse ? On the other side , if
being deliuered from this seuerer ex-
acting of the law , or rather from the
whole rigour of the law , they heare
that they be called of God with father-
ly gentlenes, they will merrily and with
great chearfulness answere his calling ,
and follow his guiding. In a summe,
they which are bound to the yoke of
the law, are like to bondslaues, to whom
are appointed by their Lords certaine
tasks of worke for euery day. These
seruants thinke that they haue done no-
thing , nor dare come in the sight of
their Lords vnlesse they haue perfor-
med that full taske of their workes ;
But Children (which are more liberal-
ly , and more freemanlike handled of
their Fathers) stick not to present to
them their begunne & halfe-vnperfect
works, yea & those hauing some faults,
trusting , that they will accept their o-
bedience and willingnesse of mind, al-
though they haue not so exactly done
so much as their good wills was to doe.

So must we be , as we may haue sure
affiance, that our obediences shall be al-
lowed

lowed of our most kind Father, how little soeuer, and how rude and vnperfect soeuer they bee. As also hee assur-
 reth to vs by the Prophet: *I will spare* Mal. 3. 17.
them (saith he) *as the Father is wont to*
spare his sonne that serueth him. Where
 this word spare, is set for the bearing
 withall, or gently to winke at faults;
 for as much as he also maketh mention
 of seruice. And this affiance is not a little
 necessary for vs, without which wee
 shall goe about all things in vaine. For
 God accounteth himselfe to bee wor-
 shipped, with no worke of ours; but
 which is truly done of vs for the wor-
 shipping of him. But how can that bee
 done among these terrors, where it is
 doubted whether God be offended, or
 worshipped without our worke?

And that is the cause why the author
 of the Epistle to the Hebrewes, refer-
 reth all the good works which are read
 of in the holy Fathers, to Faith, and
 weigheth them all by Faith. Touching
 this liberty there is a place in the Epistle
 to the Romans, where *Paul* reasoneth
 that sinne ought not to haue dominion

The liberty
 which wee
 haue in the
 state of grace
 a speciall en-
 couragement
 to sturue that
 wee be not
 ouerruled
 with sinne;

ouer

Rom. II. 2.
Rom. 6. 12.

ouer vs because wee are not vnder the law, but vnder grace. For when he had exhorted the faithfull, that sinne should not reigne in their mortall bodyes, and that they should not giue their members to bee weapons of wickednesse to sinne, but should dedicate themselves to God, as they that are aline from the dead, and their members weapons of righteousness to God : and whereas they might on the other side, object that they doe yet carry the flesh full of lusts, and that sinne dwelleth in them, hee adioyneth that comfort by the liberty of the law as if hee should say; Though they doe not yet throughly feelee sinne destroyed, and that yet righteousness yet liueth not in them, yet there is no cause why they should feare, and bee discouraged, as though hee had beene alway displeased with them for the remnants of sinne, for as much as they are by grace made free from the law that their workes should not bee examined by the rules of the law. As for them that gather that wee may sinne because wee are not vnder the Law, let them know

know, that this liberty pertaineth nothing to them, the end whereof is to encourage vs to good.

The third part is, that wee bee bound with no conscience before God of outward things, which are by themselves indifferent, but that we may indifferently sometime vse them, and sometime leaue them vnused. And the knowledge of this liberty, also is very necessary for vs; for if it shall bee absent, there shall bee no quiet to our consciences, no end of superstitions. Many at this day doe thinke vs fond to moue disputation, about the free eating of flesh, about the free vse of dayes, and garments, and such other small trifles, as they indeed thinke them: but there is more weight in them then is commonly thought. For when consciences haue once cast themselves into the snare they enter into a long and cumbersome way, from whence they can afterward finde no easie way to get out. If a man beginne to doubt whether hee may occupy linnen in sheets, shirts, handkercheises, and napkins, neither will hee bee out of doubt,

The third part of Christian liberty is freedom of conscience touching the vse of indifferent things, as cloth meat, drinke, wherein it is vnnecessary to know how much is permitted vs, lest too much straightnesse driue vs to incontinencie.

doubt, whether he may vse kempes, and at the last hee will also fall in doubt of matters, for he wil weigh with himself, whether hee cannot sup without napkins, whether hee way not bee without hādkerchiefes. If any think dainty meate vnlawfull, at length hee shall not with quietnesse before the Lord, eate either browne-bread or common meates; when he remembreth that he may yet sustaine his body with baser food. If hee doubt of pleasant wine, afterward he will not drinke dead wine with good peace of conscience, last of all, hee will not bee so bold to touch sweeter and cleaner water then other. Finally, at the length hee will come to this point, to thinke it vnlawfull (as the common saying is) to tread vpon a straw lying a-crosse. For here is begunne no light strife, but this is in question; whether God will haue vs to vse these, or those things whose will ought to guide all our counsells & doings. Hereby some must needs bee carried with desperation into a confuse deuouring pit: some must (despising God, and casting

sting away his feate (make themselves away through destruction, when they haue no ready way : for whosoever are intangled with such doubting, which way soever they turne themselves, they see euery where present offense of conscience.

I know S. Paul) that *nothing is common* (meaning by common vnholly) *but who so thinketh any thing common, to him it is common.* In which words he maketh all outward things, subiect to our liberty, provided alway, that our mindes haue the assurance of the liberty before God. But if any superstitious opinion cast into vs any doubt, those things which of their owne nature were cleane, are defiled to vs. Wherefore hee addeth : *blest is hee that iudgeth not himselfe in that which hee alloweth. But hee that iudgeth, if hee eate is condemned because he eateth not of Faith. And that which is not of Faith, is sinne.* Among such narrow straights, who so neuertheless with carelessly venturing on all things, shew themselves bolder, doe they not as much turne themselves away

Wee cannot with thankfulness vnto God enjoy the vse of outward things vnlesse the knowledge of our liberty remove all scruple of conscience and trouble of mind from vs.

away from God? But they which are throughly peirced with some feare of God, when they themselves also are compelled to doe any thing against their conscience, are discouraged and doe fall downe with feare. All that are such doe receiue none of the guifts of God with thanksgiuing, by which alone yet *Paul* testifieth that they are all sanctified to our vse: I meane the thanksgiuing that proceedeth from a heart that acknowledgeth the liberality, and goodnesse of God in his guifts. For many of them indeed, doe vnderstand that these are the benefits of God which they vse, and they praise God in his works: but sith they are not perswaded, that they are giuen to themselves, how should they thanke God as the giuer of them? Thus in a summe wee see, whereto this liberty tendeth, namely that wee should vse the gifts of God to such vse, as he hath giuen them vnto vs, without any scruple of conscience, without any trouble of minde, by which confidence our soules may both haue peace with him, and acknowledge
his

his liberality towards vs. For here are comprehended all ceremonyes, that are at liberty to bee obserued, that our consciences should not be bound with any necessity to keepe them, but should remember that the vse of them, is by Gods benefits subiect to themselves vnto edification.

But it is diligently to bee noted, that Christian liberty is in all the parts of it a spirituall thing, the whole strength whereof consisteth in appeasing fearefull consciences before God, if either they bee vnquieted or carefull for the forgiuenesse of sinnes, or if they bee pensive, whether our imperfect works, and defiled with the faults of our flesh doe please God, or if they bee troubled about the vse of indifferent things. Wherefore they doe wrōgfully expound it, which either doe make it a cloake for their owne desires, that they may abuse the gifts of God to their owne lust, or which doe thinke that there is no liberty but that which is vsed before men, and therefore in vsing it haue no regard of the weake brethren. In the

The vse and abuse of doctrine which concerne Christian liberty.

first kind, men doe at this day much offend. There is almost no man which may by his ability of wealth bee sumptuous, which delighteth not in excessive gorgeousnesse, in furniture of banquets, in apparell of body, in building of houses, which hath not a will to excell other in all kind of statelinesse, which doth not maruailously flatter himselfe in his finenesse. And all thesethings are defended vnder the pretence of Christian liberty. They say that they are things indifferent, I grant, so that man indifferently vse them. But when they are too greedily coueted, when they are proudly boasted, when they are wastfully spent: it is certaine, that those things which otherwise were of themselves lawfull, are by these faults defiled. This saying of *Paul*, doth very well put difference between things indifferent, *All things are cleane to the cleane, but to the defiled and unbelieuing, nothing is cleane because their minds and consciences is defiled.* For why are accursed the rich men, they which haue their comfort, which are satisfied with meat, which

Tit. 1. 15.

Luke 6. 24.

Amos 6. 1.

Esay 5. 8.

which doe now laugh, which sleepe in
beds of Iuory, which ioyne land to
land, whose bankets haue Lute, Harpe,
Taber, and wine? Verily both Iuory,
and Gould, and riches are the good
creatures of God, permitted; yea and
appointed by the prouidence of God
for men to vse. Neither is it any where
forbidden, either to laugh or to bee sa-
tisfied with meat, or to ioyne new pos-
sessions to their old possessions of their
ancestors, or to bee delighted with mu-
sicall melody, or to drinke wine. This
is true indeed. But when they haue
plenty of things, to wallow in delights,
to glut themselues, to make their wit
and mind drunke with present pleasures,
and alway to gape for new: these things
are most farre from the lawfull vse of
the gifts of God. Therefore let them
take away vnmearurable desire, let them
take away vnmearurable wasting, let
them take away vanity and arrogance,
that they may with a pure conscience
purely vse the gifts of God. When the
minde shall bee framed to this sobriety,
they shall haue a rule of the lawfull vse.

On the other side let this moderation bee wanting, euen base and common delicacies are too much. For this is truly said, that oftentimes in frize and course cloath, dwelleth a purple heart, & sometime vnder silke and purple, lieth simple humility. Let euery man in his degree so liue, either poorely, or meanely, or plentifully, that they all remember that they are fed of God to liue not to bee riotous; and let them thinke, that this is the law of Christian liberty: if they haue learned with *Paul to bee contented with those things which they presently haue*: if they can skill both to bee humble, and to excell: if they be taught in all places, and in all things to bee both full, and hungry, to haue plenty and to suffer want.

Phil. 4.

Vndiscreet
and vnseasonable vsing of
liberty.

Herein also many men doe erre, because as though their liberty should not bee sound and safe, vnlesse it had men-witnesses of it, they doe vndiscreetly and vnwisely vse it. By which vnseasonable vsing, they many times offend the weake brethren. You may see at this day some which thinke that their liberty

berly

bertry cannot stand, vnlesse they take possession of it by eating flesh on Friday. I blame not that they eate, but this false opinion must bee driuen out of their mindes. For they ought to thinke, that by their liberty they obtaine no new thing in the sight of men, but before God, and that it standeth as well in abstaining as vsing. If they vnderstand, that it maketh no matter before God, whether they eate flesh, or eggs, whether they weare red, or black garments, that is enough. The conscience is now free, to which the benefit of such liberty is due, Therefore although they doe afterward abstaine all their life long from flesh, and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they do with a free conscience abstaine. But they doe most hurtfully offend, because they nothing regard the weakness of their brethren; which wee ought so to beare with, that wee rashly commit nothing with offence of them. But sometime also, it behoueth that our liberty be set forth before men. And

this I graunt. But there is a measure most heedefully to bee kept, that wee cast not away the care of the weake, of whom the Lord hath so earnestly giuen vs charge.

Of offences
rising vnto o-
thers in the
vse of our li-
berty.

I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be auoided, and which to be neglected: whereupon wee may afterward determine, what place there is for our liberty amongst men. I like well that common diuision, which teacheth that there is of offences one sort giuen, another taken: for as much as it hath a plaine testimony of the Scripture, and doth not vnfitly expresse that which it meaneth. If thou doe any thing by vnreasonable lightnesse, or wantonnesse, or rashnesse, not in order, not in fit place, whereby the ignorant and weake are offended, that same may bee called an offence giuen by thee: because it came to passe by thy fault that such offence was stirred vp. And it is alway called an offence giuen in any thing, the fault whereof came from the doer of the thing

thing it selfe. It is called an offence taken, when a thing which is otherwise not euilly done, nor out of time, is by euill will or by some wrongfull maliciousnesse of mind drawne to occasion of offence. For in this case was not offence giuen, but these wrongfull construers do without cause take one. With that first kind of offence, none are offended but the weake. But with the second kind, sowre natures, and pharisaicall scornfull heads are offended. Wherefore wee shall call the one the offence of the weake, the other of the Pharisees: and we shall so temper the vse of our liberte, that it ought to giue place to the ignorance of the weake brethren but in no wise to the rigorousnesse of the Pharisees. For what is to be yeelded to weakenesse, *Paul sheweth in very many places. Beare (saith he) with the weake in Faith.* Rom. 14. 1. & 13. Againel et vs not hereafter iudge one another, but this rather, *let there not bee laid before our brother, an offence or occasion of falling:* and many other sayings to the same intent, which are more fit to bee read in
the

1 Cor. 8. 9.

1 Cor. 10.

25.

Gal. 15. 14.

the place it selfe, then here to be rehearsed. The summe is, *that wee which are strong should heare with the weaknesse of our brethren, and not please our selues, but every one of vs please his neighbour unto good for edifying.* In another place *But see that your liberty bee not in any wise an offence to them that are weake,* Againe eate yee all things that are sold in the shambles asking no question for conscience: of your conscience (I say) not another mans. Finally bee yee such that yee giue no offence neither to the Iewes nor to the Greekes nor to the Church of God. Also in another place yee are called brethren into liberty; only giue not your liberty to bee an occasion to the flesh but by charity serue yee one another.

Thus it is. Our liberty is not giuen toward our weake neighbours, whose seruants charity maketh vs in all things: but rather, that hauing peace with God in our mindes, wee may liue peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, wee learne by the words of the Lord,

Lord, whereby hee biddeth them to bee let alone, because they are blind and guides of the blind. The disciples had warned him that the Pharisees were offended with his sayings: hee answered that they were to bee neglected, and the offending of them not to bee cared for.

Mat. 15. 14.

But yet still the matter hangeth doubtfull vnlesse wee know who are to bee taken for weake and who for Pharisees: which difference being taken away, I see not among offences what vse at all of liberty remaineth which might neuer bee vsed without great danger. But it seemeth to mee that *Paul* hath most plainly declared both by doctrine and by examples how farre our liberty is either to bee tempered or to bee defended though with offences. When he tooke *Timothy* into his company he circumcised him, but he could not bee brought to circumcise *Titus*; Here were diuers doings and no change of purpose or of minde: namely in circumcising *Timothy* when hee was free from all men, hee made himselfe a ser-

How far our liberty extendeth in respect of others, whom it may offend.

Ag. 16. 3.

Gal. 2. 3.

Cor. 9. 19.

& 21.

uant

uant to all men: and hee was made to the *Jewes* as a *Jew* that hee might winne the *Jewes*: to them that were vnder the law as if hee himselfe were vnder the law that he might win them that were vnder the law: all things to all men that hee might saue many as he writeth in another place. Thus we haue a right moderation of liberty if it may bee indifferently restrayned with some profit. What hee hath respect vnto when hee stoutly refused to circumcise *Titus* hee himselfe testifieth writing thus: But neither was *Titus* which was with me although hee was a *Gretian* compelled to be circumcised because of the false brethren which were come in by the way, which had priuily crept in, to espy our liberty which wee haue in Christ Iesus, that they might bring vs into bondage, to whom wee gaue no place by subiection so much as for a time that the truth of the Gospel might continue with you. There is also a time when wee must of necessity defend our liberty if the same bee in weake consciences endangered by the vniust ex-
actings

Gal. 24.

actings of false Prophets. Wee must in euery thing study to preferue charity and haue regard to the edifying of our neighbour. All things (saith hee) are lawfull for me but not all things are expedient : all things are lawfull for mee but all things doe not edifie. Let no man seeke that which is his owne but that which is anothers. There is nothing now plainer by this rule then that wee must vse our liberty if it may turne to the edifying of our neighbour : but if it be not so expedient for our neighbour , then wee must forbear it. There bee some which counterfeit the wisdom of *Paulin* forbearing of liberty, while they doe nothing lesse then apply the same to the duties of charity. For so that they may prouide for their owne quietnes, they wish all mention of liberty to be buried, whereas it is no lesse behouefull for our neighbours, sometime to vse liberty for their benefit and edification then in fit place to restraine it for their commodity. But it is the part of a godly man to thinke, that free power in outward things, is there.

1 Cor. 10. 23

therefore graunted him, that hee may bee the freer to all duties of charity.

Intollerable
halting count-
red with pre-
sence of not
offending the
weake.

But whatsoeuer I haue spoken concerning of auoiding offences my meaning is that it bee referred to meane and different things. For those things that are necessary to bee done are not to bee left vndone for feare of any offence. For as our liberty is to bee submitted to charity, so charity it selfe likewise ought to bee vnder the purenesse of faith. Verily here ought also to bee had regard of charity, but so far as to the altars, that is, that for our neighbours sake wee offend not God. Their intemperance is not to bee allowed, which doe nothing but with troublesome turmoiling and which had rather rashly to rend all things then leasurely to rip them. Neither yet are they to be harkned to, which when they bee leaders of men into a thousand sort of vngodlinesse, yet doe feigne that they must behaue themselues so, that they be none offence to their neighbours. As though they doe not in the meane edifie the consciences

consciencs of their neighbours to euill specially whereas they sticke fast in the same mire without any hope of getting out. And the pleasant men forsooth, whether their neighbour bee to bee instructed with doctrine or example of life, say that he must be fed with milke, whom they fill with most euill and poysonous opinions. *Paul* reported that he fed the *Corinthians* with drinking of milke, but if the Popish Masse had then been among them, would hee haue sacrificed to haue giuen them the drinke of milke? No: for milke is not poyson. Therefore they lie in saying that they feed them, whom vnder a show of flattering allurements they cruelly kill. But granting that such dissembling for a time is to bee allowed, how long yet will they feed their childrē with milke. For if they neuer grow bigge that they may at the least bee able to beare some light meat, it is certaine that they were neuer brought vp with milke. There are two reasons that moue me, why I doe not now more sharply contend with them: first because their follies are
fear

1. Cor. 3. 2.

scarcely worthy to bee confuted, sith they worthily seeme filthy in the sight of all men that haue sound wit. Secondly because I haue sufficiently done it in peculiar bookes I will not now doe a thing already done. Onely let the readers remember this, that with whatsoever offences Sathan and the world goe about to turne vs away from the ordinances of God, or to stay vs from following that which hee appointeth, yet wee must neuerthelesse goe earnestly forward, and then, that whatsoever dangers hang vpon it, yet is it not at our liberty to swarue one haire bredth from the commandement of the same God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leaue.

The consciences of faithfull men exempted from humane power.

Now therefore sith faithfull consciences, hauing receiued such prerogatiue of liberty as wee haue aboue set forth, haue by the benefit of Christ obtained this, that they bee not entangled with any snares of obseruations in those things in which the Lord willed that they should bee at liberty: we conclude that

that they are exempt from all power of men. For it is vnmeete, that either Christ should loose the thanke of his so great liberality, or consciences their profit. Neither ought wee to thinke it a sleight matter which we see to haue cost Christ so deare, namely which hee *valued not with gold or siluer but with his owne blood*: so that Paul sticketh not to say, *that his death is made void if we yeeld our soules into subiection to men.*

1. Pet. 1. 18.
Gal. 5. 1. & 4.

For hee trauaileth about nothing else in certaine Chapters of the Epistle to the *Galathians*, but to shew that Christ is darkened, or rather destroyed to vs, vnlesse our consciences stand fast in this liberty which verily they haue lost, if they may at the will of men bee snared with the bonds of lawes and ordinances. But as it is a thing most worthy to bee knowne, so it needeth a longer and plainer declaration. For so soone as any word is spoken of the abrogating of the ordinance of men, by and by great troubles are raised vp: partly by seditious men, partly by slanderers, as though the whole obedience of men were

were at once taken away and overthrowne.

Christians are not therefore according to the outward behauiour of their persons priuiledged from subiecti-
on to the lawes of men, because their consciences are at liberty before God.

Therefore that none of vs may stumble at this stone, first let vs consider that there are two sorts of gouernment in man: the one spirituall, whereby the conscience is framed to godlinesse, and to the worship of God: the other ciuill, whereby man is trained to the duties of humanity and ciuility which are to bee kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iurisdiction, whereby is signified, that the first of the two formes of gouernment pertaineth to the life of the soule, and the later is occupied in the things of this present life: not onely in feeding and clothing, but in setting forth of lawes whereby a man may spend his life among men holily, honestly and soberly. For that first kind hath place in the inward mind, this later kind ordereth onely the outward behauiours. The one wee may call the spirituall Kingdome, the other the ciuill Kingdome. But these two, as we haue diuided them, must bee either of them alway

always seuerally considered by themselves, and when the one is in considering, wee must withdraw and turne away our minds from the thinking vpon the other. For there are in man as it were two worlds, which both diuers Kings and diuers Lawes may gouerne. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spirituall liberty; wee shall not wrongfully draw to the ciuill order, as though Christians were according to the outward government, lesse subiect to the lawes of men because their consciences are at liberty before God: as though they were therefore exempt from all bondage of the flesh; because they are free according to the spirit. Again, because euen in those ordinances which seeme to pertaine to the spirituall Kingdome, there may bee some error: we must also put difference betweene these which are to bee taken for lawfull and agreeable to the Word of God: and on the other side which ought not to haue place among the Godly. Of the Ciuill government as al-

Rom. 13.

so of the Ecclesiasticall lawes, I omit to speake of at this time, because it hath beene discuffed sufficiently by learned Authors already. Of this discourse let this bee the conclusion, The question as I haue said of it selfe not being very darke or entangled, doth for this cause trouble many because they doe not wisely put difference betweene the outward court as they call it, and the court of conscience. Moreouer this increaseth the difficulty, that *Paul* teacheth that the *Magistrate ought to bee obeyed not onely for feare of punishment but also for conscience sake*. Whereupon followeth that consciences are also bound by the ciuill lawes. If it were so, all should come to nought which wee both haue spoken, and shall speake of the spirituall gouernment. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to be fetched from the deriuation of the word, For as when men doe with mind and vnderstanding conceiue the knowledge of things, they are thereby said (*Scire*) to know, whereupon is also deriued

deriued the name of science : Knowledge : so when they haue a feeling of the iudgement of God, as a witnesse ioyned with them, which doth not suffer them to hide their sinnes, but that they bee drawne accused to the iudgement seat of God, that same feeling is called conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppress in himselfe, that which hee knoweth, but pursueth him so far till it bringeth him to guiltinesse.

This is it which *Paul* meaneth, where hee saith, *that the conscience doth together witnesse with men*, when their thoughts doe accuse or acquit them in the iudgement of God. Therefore this feeling which presenteth man to the iudgement of God, is as a keeper ioyned into man, to marke and espie all his secrets, that nothing may remaine buried in obliuion. Whereupon also cometh that auncient Prouerbe: *Conscience is a thousand witnesses*. And for the same reason, *Peter* hath set the examination of a good conscience for the qui

Rom. 2. 15.

1 Pet. 3. 21.

Conscientia
mille testes.

Heb. 10. 2.

In what sort
the conscience
is bound or
free.
Tim. 1. 5.

etnes of minde, when being perswaded of the grace of Christ, wee doe without feare present our selues before God. And the author of the Epistle to the *Hebrewes* setteth to haue no more conscience of sinne, instead of to bee deliuered or acquitted that sinne may no more accuse vs.

Act. 24. 16.

Therefore as worke hath respect to men, so conscience is referred to God, so that a good conscience is nothing else but the inward purenesse of the heart. In which sence *Paul* writeth that *charity is the fulfilling of the law out of a pure conscience and faith not fained*. Afterward also in the same chapter, he sheweth how much it differeth from vnderstanding, saying that *some had suffered shipwrack from the faith, because they had forsaken a good conscience*. For in these words hee signifieth, it is a liuely affection to worship God, and a sincere endeauiour to liue holily and godlily. Sometime it extendeth also to men, as in *Luke*, where the same *Paul* protested, that *hee endeauiored himselfe to walke with a good conscience toward God and*

men.

men. But this was therefore said, because the fruits of a good conscience, doe flow and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it cometh to passe, that the law is said to bind the Conscience, which simply bindeth a man without respect of men; or without hauing any consideration of them. As for example: God commandeth not onely to keepe the minde chaste, and pure from all lust; but also forbiddeth all manner of filthinesse of words, and outward wantonnesse whatsoeuer it bee. To the keeping of this law, my conscience is subiect, although there liued not one man in the world. So hee that behaueth himselfe intemperately, not only sinneth in that hee giueth an euill example, to the brethren: but also hath his conscience bound with guiltinesse before God. In things that are of themselves meane, there is another consideration. For wee ought to abstaine from them, if they breede any offence, but the conscience still being free. So *Paul* speaketh of flesh con-

lecrare to Idols. *If any* (saith he) *moone any doubt touch it not for conscience sake.* I say for conscience, not thine owne but the others. For a faithful man doth not sinne which being first warned should neuerthelesse eate such flesh. But how-soeuer in respect of his brother it is necessary for him to abstaine as it is prescribed of God.

I haue deliuered you the freedome and liberty of Christians, wee are not to please our selues but edifie our neighbour: vse it not deceitfull, make it not a cloake to couer your vnrighteousnesse, but rather hauing peace with God in our mindes, wee also may liue charitably amongst men. For your liberty auaieth nothing if you cast not away

Gen. 15. 15. your sin God (*when the measure of your iniquity is full*) will cast you of for your sinne: for as he is iust, so hee hath power to kill and cast into Hell all hardened and impenitent sinners. If therefore, you will auoyd the cursed effects of sinne in this life, and eternall wrath thereunto in the world to come & be assured that you are not of the number of those,
who

who are giuen ouerto a *reprobate sence*,
Let then my counsaile bee acceptable to Dan. 4. 24.
you : breake of your sins by righteousness,
and your iniquity by shewing mercy to
your brethren. O let there be (at length)
an healing of your errors. Nathan vsed 2^d Sam. 12. 13.
but one parable, and David was con-
uerted. Ionas preached but once to Ni- Ionas 3. 5.
niny, and the whole citty repented :
Christ looked but once on Peter, and hee
went out and wept bitterly. And now
that you are oft, and so louingly entrea-
ted ; not by A Prophet onely, but by
Christ the Lord of Prophets : yea, that 2 Cor. 5. 20.
God himselfe, by his embassadors en-
teates you to bee reconciled to him :
leauē of your Adulteryes with David,
repent of your sins like a true Niniui-
te, & weepe bitterly for your offences.
Content not your selues with that for-
mall religion, which vnregenerate men
haue framed to themselues, instead of
sincere deuotion : for in the multitude
of opinions, most men haue almost lost
the practise of Religion. Thinke not
that you are a Christian good enough,
because you doe as the most, and are

Mat. 5. 20.

not so bad as the worst. No man is so wicked, that hee is addicted to all kind of vices, (for there is an Antipathy betwixt some vices) But remember that Christ saith; *Except your righteousnesses, exceede the righteousnessse of the Scribes and Pharisees; yee shall in no case enter into the Kingdome of Heauen.*

Jam. 2. 10.

1 Pet. 2. 1.

Consider with your selues, how far you come short of the Pharisees in fasting, praying, frequenting the Church and in giuing of *Almes*. Thinke with your selues, how many *Pagans* who neuer knew Baptisme, yet in morall vertues, and honesty of life, doe goe far beyond you. Where is then the life of Christ your Master? and how far are you from being true Christians? A true Christian, must haue respect to walke in the truth of his heart; in all the commandements of God alike, *for hee that shall offend in one point of the law, is guilty of all.* And Peter bids vs, *Lay aside, (not some, but) all malice, guile, and hypocrisies*, One sinne is enough to damne a mans soule, vvithout Repentance; dreame not to goe to Heauen,
by

by any nearer or easier way then Christ hath trained vs in this world. The way to Heauen, is not easie or common; but streight and narrow, yea so narrow that Christ protesteth, *that a rich man, shall hardly enter into the Kingdome of Heauen*; and that those who enter are but few: and that those few cannot get in but by striuing: and that some of those who striue to enter in, shall not be able. This all Gods Saints (whilst they here liued) knew well, when with so often fasting, so earnest prayers, so frequent hearing the word, and receiuing the Sacraments, and with such abundance of teares, they deuoutly beg'd at the hands of God for Christs sake, to be receiued into his Kingdome.

Mat. 7. 14.
Mat. 19. 23.
Mat. 7. 14.
& 22. 14.
Luke 13. 24.

O then trie your spirits whether they are of God, deceiue not your selues, by diffidence, despaire, or too much fidelity; dote not too much vpon these wodden cottages, these houses of moulding clay, which are but the tents of vngodlinesse, the receptacle, & habitation of sinners, but looke rather, and long for this Heauenly citty, whose builder and maker is
God:

Heb. 11. 10. *God : which he, (who is not ashamed to
be called our God :) hath prepared for
you.*

Heb. 11. 6.

By all these things which haue beene
deliuered to you, you may easily per-
ceiue, how destitute & naked, mankind
is of all good things : and how he wan-
teth all helps of saluation. Wherefore
if he seeke for releifes whereby he may
succour his necessity, hee must goe out
of himselfe, and repaire to the fulnesse
of riches laid vp in Christ. This is after-
ward declared to vs, that the Lord of
his owne free will and liberality, doth
giue himselfe to vs in Christ, in whom
he offereth vs, instead of our misery, fe-
licity, instead of our need, wealthinesse,
in whom hee openeth to vs all heauenly
and celestiaall treasures; that our whole
Faith should behold his beloued sonne,
and so bee filled with all manner of di-
uine pleasures, at his right hand, and
drink out of the riuers of pleasures that
vpon him our whole expectation should
hang, in him our whole hope should
rest: This verily is the secret and hidden
Philosophie, which cannot bee wrung
out

Psal. 16. 11.

Psal. 36. 8.

out with Logicall arguments: but they learne it whose eyes God hath opened, that they may see light in his light. But since wee are taught, by faith to acknowledge, that whatsoever wee haue neede of, whatsoever is wanting in vs; the same is plentifully in God, and in our Lord Iesus Christ, namely in whom the Lord, willed the whole fulnesse of his largenesse to rest; that from thence wee should all draw, as out of a most plentiful fountaine: now it remaineth that wee seeke in him, and with prayers craue of him that, which we haue learned to be in him. Otherwise to know God, to bee the Lord, and giuer of all good things, which allureth vs to pray to him, and not to goe to him and pray to him; should as little profit vs, as if a man should neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle to shew that true Faith cannot bee idle from calling vpon God, hath set this order: that as of the Gospell springeth *Rom. 8. 26* Faith, so by it our hearts are framed to call vpon the name of God. And this is the

the same thing which hee had a little before said, that the spirit of Adoption which scaleth in our hearts the witnesse of the Gospell, raiseth vp our spirits, that they dare shew forth their desires to God, and stirre vp vnspeakable groanings, and crie with confidence *Abba*, Father: It is meete therefore, that this last point because it was before but onely spoken of, by the way, and as it were lightly touched; should now bee more largely treated of. Wherein I will briefly shew you some particular, and especiall commodities; which the faithfull by constant, feruent, and earnest prayer attaine at the hands of the Almighty.

By prayer we
are both en-
riched with
grace and
quieted in dis-
tresses.

This we get by the benefit of prayer, that wee attaine to those riches which are laid vp for vs with the heauenly Father. For there is a certaine communicating of men with God whereby they entring into the sanctuary of God, doe in his owne presence, call to him touching his promise; that the same thing which they beleueed him, affirming onely in word, not to bee vaine, they may when neede so requireth find in
expe-

experience. Therefore wee see that there is no thing set forth to vs, to bee looked for at the hand of the Lord which wee are not commanded to craue with prayers : for true it is, that by prayers are digged vp the treasures which our faith hath looked vpon, being shewed to it by the Gospell of the Lord. By prayer wee are enriched with all the graces of the Almighty; and in our distresses, and calamities both quieted and releiued; what blessing soeuer wee would haue, or from what plague, trouble, or necessity soeuer bee deliuered, we may procure from God, by faithfull prayer.

By prayer we doe as by the hand of Faith, violently seize and take possession of Heauen, for our inheritance: & make our selues free Citizens of the heauenly Ierusalem, where all the elect shall enioy, these excellent prerogatives.

1. They shall bee all Kings, and Priests: Spirituall Kings to raigne with Christ, and to triumph ouer Sathan, the world, and Reprobates: and spiritu-

Three Super-
excellent pre-
rogatiues the
Elect enioy in
heauen.

all

1 Pet. 2. 5.

all Priests, to offer vnto God the spirituall Sacrifice, of Prayse and Thanksgiuings for euermore. And therefore they are said to weare both Crownes, and Roabes. Oh what a comfort is this to poore Parents, that haue many Children, if they breed them vp in the feare of God, to be true Christians: then are they parents to so many kings & Priests.

Heb. 13. 15.

2. Their bodies shall shine as the brightnesse of the Sunne in the firmament: like the glorious body of Christ, which shined brighter then the Sunne at Noone, when it appeared to *Paul*:

Mat. 13. 43.

Phil. 3. 21.

Act. 12. 6.

A glimpse of which glorious brightnesse, appeared in the bodyes of *Moses* and *Elias*, tranfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a Glorious Body: yea, a Spirituall Body, not in Substance, but in quality preserued by spirituall meanes, and hauing as (an Angel) agility to descend and ascend.

Luke 9. 31.

Mar. 9. 3.

1 Cor. 15. 43.
vers. 44.

3 Thess. 4. 1.

What a honour is this? That our bodyes (falling more vile then a carrion,) should thus arise in glory, like vnto the
Body

Body of the Son of God.

4. Lastly, they (together with all the holy Angels) there, keepe (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the all Blessed Trinity, for the Creating, Redeeming, and Sanctifying, of the Church: and for his Power, Wisdome, Iustice, Mercy, and goodnesse, in the gouernment of Heauen and Earth.

They shall know God with a perfect knowledge so farre as creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator; and in the Word, all Creatures that by the Word were created, that we shall not neede to learne (of the thing which wee made) the knowledge of him by whom all things were made. The excellentest creatures of this life, are but a darke vaile, drawne betwixt God and vs: but when this vaile shall bee drawen aside, then shall wee see God face to face, and know him as wee are knowne. Wee shall know the power of the Father, the Wisdome of the

The effect of those prerogatives.

1 Cor. 1. 10.
Aug. soliloq.
cap. 36. Nihil
notum in terra,
nihil ignotum in caelo.

the Son, the grace of the Holy Ghost; & the indivisible nature of the blessed Trinity. The greatest knowledge that men can attain vnto in this life, comes as farre short of the knowledge which wee shall haue in Heauen, as the knowledge of a child that cannot yet speake plaine is to the knowledge of the greatest Philosopher in the world. They who thirst for knowledge, let them long bee Students in this Vniuersity. For all the light by which we know any thing in this world, is nothing but the shadow of God. But when wee shall know God in heauen, wee shall in him, know the manner of the worke of the Creation, the mysteries of the worke of our Redemption. Yea so much knowledge as a Creature can possibly conceiue of the Creator and his works. But whilst wee are in this life, wee may say with *Iob*, how little a portion beare we of him? and assure our selues with *Siracides*, that there are high yea greater things then these bee, and that wee haue seene but a few of Gods works.

For so soone as she is admitted into
actuell

Lumen est
vmbra Dei, &
Deus est;
Lumen lumi-
nis. Plato Po-
lib.

Iob. 26. 14.

actuell fruition of the beatificall essence of God : shee hath all the goodnes, beauty, glory, and perfection, of all creatures (in all the world) *united together*; and at once presented to her, in the sight of God.

If any be in Loue, there they shall enioy that which is more amiable : If any delight in fairenesse, the *fairest beauty* is but a *dusty shadow* to that : hee that delights in pleasures, shall there find varieties, without either interruption of griefe, or distraction of paine. Hee that loueth Honor, shall there enioy it, without the *disgrace* of *cankered enuy* : hee that loueth treasure, shall there possesse it and neuer bee beguiled of it. There they shall haue knowledge, void of all ignorance, health, that no sicknesse shall impaire; and life, that no death can determine.

By vertue of this; the penitent soule, may bouldly goe and say vnto Christ (as Ruth vnto Boaz) *Spread o Christ the wing of thy garment of thy mercy, ouer thine handmaid: for thou art my kinsmā.* Ruth. 3. 9.

Indeed, God is all in all to vs, in Earth : 1 Cor. 15. 28.

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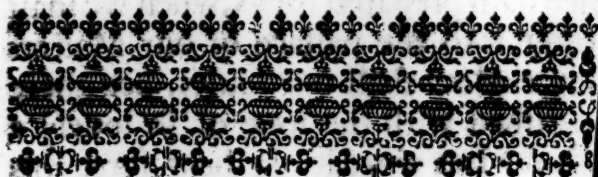
but by means and in a small measure. But in heauen, God himselfe immediately (in fulnesse of measure, without all meanes) will bee vnto vs, *all the good things* that our soules and bodyes can wish and desire. Hee himselfe will bee saluation, and ioy, to our soules: life, and health to our bodyes: beauty to our Eyes: musick to our Eares: honey to our mouthes: perfume to our nostrils: meat to our bellies: light to our vnderstandings: contentment to our wils; delight to our hearts: and what can bee lacking, where God himselfe will bee the Soule of our soules? When therefore wee behold any thing that is excellent in any creatures, let vs say to our selues; how much more excellent is hee; who gaue them this excellency? When wee behold the wisdom of men, who ouerrule creatures stronger then themselues; outrunne the Sunne, and Moone in discourse, prescribing many yeeres before, in what courses they shall be eclypsed: let vs say to our selues how admirable is the wisdom of God, who made men so wise? when

geneca de beneficijs. lib. 2.
cap. 19.

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we consider the strength of Whales, and Elephants, the tēpests of winds, and terror of Thunder; let vs say to our selues, how strong, how mighty, how terrible, is that God, that makes these mighty and fearfull creatures. When wee taste things that are delicately sweete let vs say to our selues, O how sweete is that God from whom all these creatures haue receiued this sweetnesse. And if our louing God, hath thus prouided vs so many excellent delights, for our passage through this *Bachin*, or valley of teares; what are those pleasures which *Iudg. 2. 5.* hee hath prepared for vs, when we shall enter into the pallace of our Masters ioy? How shall our soules, bee there rauished with the loue of so louely a God? In a word looke how farre this wide world, surpasseth for light, pleasures and comfort, the darke and narrow wombe, where in thou wast conceiued a child: so much doth the world to come, exceede in ioyes, solace, and consolation, this present world. How happy then shall wee bee, when this life is changed, and wee thither translated?

This shall bee thyne eternall happinesse, in the Kingdome of Heauen, where thy life shalbe a communion with the blessed Trinity, thy ioy, the presence of the Lambe: thy exercise singing; thy ditty, *Alleluiah*; thy comforts, Saints and Angels; where youth flourisheth, that neuer shall waxe old; Beauty Lasteth, that neuer fadeth; loue aboundeth, that neuer cooleth; health continueth, that neuer slaketh: and life remayneth, that neuer endeth.



A Prayer.

O Lord God, heavenly Father when I doe consider how many wayes, and by how many sort of sinnes I haue offended thee night and day; and doe duely call to minde how graciously

graciously thou hast kept me this night,
and how many blessings and fauours I
haue receiued of thee without num-
ber: I am euen astonished at my great
ingratitude, and doe vtterly condemne
my selfe of highest rebellion against
thee. Many haue been the dayes, weeks,
moneths and yeeres, that thou hast here
afforded mee to liue; and in all the time
of my life hitherunto, thou hast graci-
ously preserued mee, plentifully relie-
ued mee, and continually kept me vnder
thy Fatherly protection, in all my
nights and dayes; and hast beene euer-
more watchfull ouer mee; that I haue
from time to time, from night to day,
and from day to night, beene euer su-
stained through thy grace, though I
haue sometimes felt thy correcting rod
by some crosses for my sinnes, yet haue
they beene euer easy, in comparison of
my deseruings; and profitable vnto me.
Lord pardon and forgiue mee my sins,
forgiue my manifold offences, wash me
thoroughly by the blood of Iesus Christ
my Redeemer, and cleanse mee from
all my pollutions, for they are many,

and I am ashamed that euer I gaue way vnto them. But now Lord, now, though late, I pray thee to leade mee by thy Spirit in more obedience; stay me, that I runne not this day into any vnseemely or vngodly actions; withhold mine eyes from vanities; keep vnder the vngodly affections of my corrupt heart, that though they may begin to worke sinne in me, Lord suppress them before they come to execution. Disperse Lord, and dispell all the clouds of ignorance and errors, that darken mine vnderstanding, and giue me wisdome rightly to know thee, and thy Son Christ, and what hee hath done for my soule; and through thy grace restraine mee this day from that thou hast commanded me to shun: and let mee doe nothing but what may please thee, then whatsoeuer I shall thinke, speake or determine, shall bee to thine owne glory, profitable to my selfe and others. Preferue mee from the secret and hidden snares of Satan, who is restlesse to allure me to sinne, enticing me to imbrace the vanities of the world, and to yeeld to the lusts of mine owne corrupt

The doctrine of Christian liberty.

corrupt nature. But Lord, as I haue by thy prouidence, past the darkenesse of this night, and doe now enioy the ioyfull benefit of the light of this day. So let mee this day auoid all the workes of darkenesse; and as the day doth administer light vnto my corporall eyes, the better to doe the works and offices of my calling; let the light of thy Spirit, O Lord, shine in my soule, that I may walke in the light of thy truth in true obediēce, to the good example of others. Thou hast allotted mee a calling in this life; giue me power and wisdom rightly to performe it: my best endeauours can little preuaile without thy blessing & direction; and therefore I humbly pray thee to prosper whatsoeuer I take in hand this day. Blesse mine vnderstanding O Lord, that I may rightly know and bee able truely and faithfully to performe what belongeth vnto my place and calling. Blesse the health of my body, the strength & continuall vse of my limbes and senses, which of themselues are weake, and may soone decay without thy blessing. Increase O Lord, and confirme

firm my faith, grace, wisdom, and obedience every day more and more, that I may every day more and more dye vnto sinne, and bee made stronger & more perfect in righteousness. Meale O Lord, all my corporall and spirituall infirmitie, and dispose my heart, that I may bee every day more and more mindfull, that this my life is short, and that this day may bee my last day: and let mee so walke this day, as if it should bee the last day of this my mortall life; that I may be assured of the immediate entrance into that life which is eternall with Christ my Redeemer. And vntill that last day shall come, O Lord, I intreate thee in the name of Iesus Christ, that this day and all the rest of my dayes and nights, may bee prosperous and blessed vnto mee; the day for the performance of my calling, the night for my rest, vntill I come to my finall and perpetuall rest with thee and thy Sonne, to whom with thy blessed Spirit, I ascribe all honour, praise and glory. Amen.

F I N I S.

